THE PACIFIC

VOL. LXII SAN FRANCISCO AND BERKELEY, CAL. SEPTEMBER 11, 1912.

Pac Theo Sem
Reading Room

THE SONG OF THE MAN.

God, is it good that a man should know
That the world was made for his own,
From the farthest blow of the ice and the snow
To the warmth of his own hearthstone?
God, is it good that a man should sight
In the birds and the beasts and the trees,
In the day's delight and the marvel of night,
Even God's desire to please?
Must he know that the fever that frets in his veins
Is the pulse and the life of the race;
Must he know that the gains of his farthest domains
Are bred in the flame of his face?
God, is it safe that he knows he was born
To the uttermost joy of the earth,
From the glorious dawn of creation's first morn
To the Judgment's havoc and dearth?

* * * * * * * *

The man you drove from Eden's grove
Was I, my Lord, was I,
And I shall be there when the earth and the air
Are rent from sea to sky.
For it is my God, my wondrous God,
My tender Lord divine.
What should I fear from far or near,
Since even God is mine?

—Florence B. Hauptman.

PACIFIC
Theological Seminary

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, $1.50 a year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

PACIFIC COAST NOTES.

Under the direction of the California secretary of the International Reform Bureau a committee is being formed to lead in a propaganda against racetrack gambling and the effort to restore it by the initiative law at the November election. The measure to restore this was petitioned for by 59,000 voters, nearly twice the required number. A large amount of money was put up and used to get this on the ballot, and the people of California who are against racetrack gambling may be assured that neither effort nor money will be spared by the gambling element to win in November.

The Rev. Dr. Thomas F. Day, of the chair of Old Testament Literature in the Presbyterian Theological Seminary at San Anselmo, has presented his resignation to the board of directors, which, we understand, has been accepted to take effect at the close of the present seminary year. This is Dr. Day's Sabbatical year in the Seminary, and he plans to spend it in study and travel abroad. The Pacific Coast will regret to lose this devout and scholarly man if on his return from his trip he should accept work elsewhere, as he probably will do. It is against Dr. Day that a fight has been made for several years by the extreme conservative element in the Presbyterian Church on the Pacific Coast, and he has decided to end it, though victorious thus far, by presenting his resignation. What that opposition is grounded on may be briefly indicated by a remark made not long ago by the Rev. Dr. Matthews, pastor of First Presbyterian Church of Seattle, and moderator of the General Assembly, with reference to the Book of Jonah. Any one who accepts the story as an allegory, he said, is "dying of top rot or internal decay." Dr. Day accepts it as allegory; and for this reason, and because of other scholarly positions, he has found the Synod of California and other Pacific Coast synods unsympathetic, and determined to keep up a fight for his removal. He leaves this week for St. Petersburg, Russia, where one of his sons is at present.

In a recent sermon the Rev. Dr. Van Horn of Plymouth Church, Seattle, remarked: "Although it is generally believed Jesus was a carpenter, there is very little Scripture to support the belief. Jesus was the son of a carpenter, but nowhere does the Bible say that Jesus followed his father's occupation." It being the Sunday before Labor Day, Dr. Van Horn asked, "Would Jesus walk in the parade tomorrow?" And his answer was: "About all we can say, and the best we can say is, we don't know. It is presumptious to say what he would do if he were in Seattle tomorrow." Further Dr. Van Horn said: "Jesus organized only one small society. He called its members 'my children.' He headed only one procession marching into a city. Jesus was above all organization, above all parades. I would not presume to say he would join any church if he were here. He was above all churches. Jesus' message was to all men, everywhere, and to no organization or party." In the course of his sermon he took occasion to say that in these utterances he did not in any way reflect upon the trade of the carpenter, that he would probably be a carpenter if he were not a preacher; that he liked to handle tools and to work with wood.

In a recent Sunday evening address, after having used moving pictures for several weeks to illustrate Bible scenes and truth, the Rev. Dr. William Horace Day of the First Congregational Church of Los Angeles said: "Every thoughtful preacher and religious leader has been asking the question, Is this invention capable of being made helpful for religious education and in the preaching of the evangel? And his remark in that connection was, "If I am to judge by your faces I should say that by a large majority your judgment coincides with mine, that these vividly illustrated Scripture lessons have made Bible scenes living." How far the use of motion pictures in preaching the gospel will go no one can well predict just now. If we thought there would probably be wide-spread inclination to use them extensively and repeatedly we should reprint the article in The Pacific about two years ago by a leading San Francisco occulist as to the injury therefrom to the eyes. There is every reason for the belief that they are very bad for the eyes, and thus detrimental to the whole nervous system. If now the church adds to their use in the theaters, and to the consequent eye strain and nerve exhaustion, some of the people who take considerable of everything that there is going will find themselves in a bad way physically. There are parents who have had to prohibit their children from attendance at moving picture shows simply because of their effect on the eyes and the production of severe headaches and nervous disorders.

In a recent sermon the Rev. Dr. Sydney Strong of Queen Anne Congregational Church, Seattle, referred to Dr. Minot Savage as having said that people never would be drawn to church until the doctrine of the fall of man and kindred doctrines were discarded. Dr. Strong remarked: "I disagree with him. We do not need a restatement of our creeds one-hundredth part as much as we need a new heart of love and sympathy. I sent out questions once to several hundred workmen and received one hundred replies. One question was, 'Do you object to any doctrine of the church? If so, what?' Only three offered objections. But one-half of those replying were not attending church because they did not feel at home, because worldly distinctions were set up in the church, because they were made to feel their inferiority." In the course of his sermon Dr. Strong said: "To preach social equality is not enough. To declare that the present distribution of the products of industry is unfair is not enough. To revise our creeds is not enough. To reach out after the people and establish missions is not

enough. To preach justice is not enough. The church in the face of social conditions must proclaim and practice and urge upon the world the law of love, until all human relations—industrial and social and political and racial—shall be defined and determined by the law." And further: "The church must learn that the community does not exist for its benefit, but that it exists for the benefit of the community. 'For he that loveth his neighbor hath fulfilled the law.' "

The San Jose Mercury-Herald announces the Rev. William Rader of Calvary Presbyterian Church, San Francisco, as a special tri-weekly contributor, saying in that connection: "Perhaps no man west of Chicago is read and heard with greater pleasure by thousands than this cultured gentleman. At this time, as we approach the great exposition of 1915, and as San Francisco and the Bay Cities are evolving governmentally, as well as commercially, Mr. Rader's fascinating interpretation of these changes will be a rare treat. California was never quite so conspicuous in the world as she is to-day. Her industries are multiplying, her fruit development is steadily increasing in acreage. Her front door opens to the Orient, and through her ports is destined to pass much of the commerce of two hemispheres. The Panama canal, with its prodigious possibilities, will prove our benefactor more than that of any state in the union. We have therefore asked Mr. Rader, in his tri-weekly reflections, to keep in mind the spirit of California, to interpret it to the reader, and keep pace with its progress. The task is an agreeable one to him, for in his travels abroad and in the Orient he has never faltered in his loyalty to his California." The further statement is: "Mr. Rader will have absolute freedom to write as he feels. No restraint or policy in conflict with his own convictions will be imposed. On the other hand, The Mercury-Herald will be equally free to disagree with him and to tell him and the public why." In a letter accepting the work, Mr. Rader says: "I would rather express my views in the San Jose Mercury-Herald than in any other interior newspaper in California." In the columns of this San Jose daily Mr. Rader will have a fine class of readers. The paper has a good circulation all through the Santa Clara Valley; it goes into many of the best homes in California; and we think, as from time to time we look into it, that it serves its constituency in a more satisfactory manner than the San Francisco dailies serve the people hereabouts. We have a similar thought as to the Fresno Republican. No home into which either of these papers goes has any need for a San Francisco daily. A feature of both of these papers each Monday morning commends it to church people—a page or more being given to the best things from the Sunday sermons. We often see in these interior dailies important associated press dispatches which San Francisco papers omit to make use of, giving the space to advertisements or local scandals. Editors always differ of course as to the relative value of news matter, but we often wonder for what kind of people the managers of some of the San Francisco daily papers think they are shaping their columns.

The Rev. A. W. Ackerman, formerly pastor of the First Congregational Church of Portland, is to be installed as pastor at Natick, Massachusetts, on the 18th of September. The sermon on that occasion will be given by the Rev. Charles R. Brown. For several years, until recently, Mr. Ackerman was pastor at Torrington, Connecticut, where the Rev. W. T. Patchell is now supplying.

CHRISTIAN SCIENCE ON THE PACIFIC COAST.

The last number of McClure's Magazine contains an article entitled, "Christian Science Since Mrs. Eddy." Los Angeles is mentioned along with New York and Chicago as its greatest strongholds. Los Angeles has seven churches and an investment of a million dollars in buildings. The writer, Burton J. Hendrick, says: "There is something in this religion apparently that makes a strong appeal to the Middle West and the Pacific Coast. Perhaps it is because its dominant note harmonizes so well with the Western atmosphere. It is the religion of optimism and complacency; it has its face always toward the sunrise; it is constantly preaching that everything is best in the best possible of worlds. A region that constitutionally hates the 'knocker,' and is always organizing 'booster clubs' to further its interests, quite naturally likes a religion that pushes this thinking into spiritual affairs. Anyone who has experienced the exuberant ozone of Los Angeles and Pasadena, therefore, is not surprised to learn that in these places Mrs. Eddy's religion has made remarkable progress."

New York now has about $2,500,000 invested in Christian Science buildings, and in Brooklyn a million dollar edifice is in process of construction. Chicago, with thirteen different organizations, reports nine buildings. Mr. Hendrick says: "The Christian Science Church never gives strawberry festivals or miscellaneous entertainments; it simply asks for money, and the money is there." It is said that outside of Boston the growth has been very slow in "conservative and theologically wary New England." It makes little headway in the South. Recently a beautiful church building was erected in Hongkong. We are told that Christian Science boasts that it works for material as well as for spiritual success. "Its enemies love to sneer at its well-dressed congregations, at the silk hats and fur-lined overcoats of its healers; but the sneers show a lamentable failure to grasp the essentials of this twentieth-century religion. In Christian Science, poverty—like sin, sickness, and death—is error. By taking thought, one can become prosperous just as one can keep well. Business failures and financial panics are merely illusions of mortal mind. If you are in Science you must think well of yourself, put your best foot forward; free your mind from depressing ideas, such as sickness and poverty. Obviously you must keep your person well groomed; dress neatly, even luxuriously."

Noting the large percentage of women in Christian Science churches Mr. Hendrick says: "As the suffrage agitation represents the feminist movement in politics, so Christian Science may represent the feminist movement in religion. Its founder was a woman; its healing practitioners are largely—though not entirely—women; women play an important part in its church services. Even its theology is fundamentally feminine. The God to whom the Christian Scientists address their 'spiritually interpreted' Lord's Prayer is 'Our Father-Mother God.' "

Never having attended a Christian Science service the editor of The Pacific betook himself to a recent one in Berkeley. We have been in churches of our own order where the sprinkling of men seemed small, but never at any time where there was so small a percentage of men as there was in that congregation in Berkeley. There was an attendance of at least 300, and hardly more than 25 men in the number. And as to the service: Well, we went away with the thought that people who could sit Sunday after Sunday through a service no more inspiring than that one was must be able to uncover good in it not mani-

fest to any but a Scientist; and there is great sameness. Always nothing but readings from the Bible along with readings from Mrs. Eddy's book. But many good people like it as well as all the ways of Christian Science, and it is not proper for us to sit in judgment over them.

A little boy returning from his first visit to a circus, "round eyed and almost apoplectic with delight," was asked how he liked it. "Mother," replied the little fellow, "if you once go to the circus with me, you'll never want to fool away time on church again." Two visitors to that Christian Science service that Sunday didn't come away feeling as the little boy did as to the circus and the church. Indeed, what the Church affords seemed to them more attractive and desirable by the contrast.

TWO HOURS AT METLAKATLA.

W. N. Burr.

My recent Alaska trip furnished a great deal more material than I shall be able to use in this correspondence. I can give Pacific readers but a taste of it, for there is new manna to be gathered and we must not hold too long to that which is already growing old. The time fails me to tell of Treadwell, Juneau, Wrangel, Skagway, Fort William Seward, Killisnoo, Sitka, and the glaciers Taku, Muir and Davidson. But I cannot leave "the Great Country" and settle down once more on the home ground until I have lived over again my two hours at Metlakatla.

I started on my Alaska trip with Metlakatla as the bright, particular star on my itinerary. For years I had read everything that had come my way concerning the great missionary enterprise carried on by that intrepid worker, William Duncan; and the great Treadwell mine and everything else new and strange on this trip dropped to a secondary place behind Metlakatla.

It was in 1857 that William Duncan, an earnest-hearted young Englishman, went up into Alaska to give his life to missionary work among the Alaskan Indians. Fifty-five years he has toiled there, braving the most discouraging conditions that one can imagine; and there he is today, with his Indians all about him, men and women whom he has rescued from a life of savagery and drawn into the ways of Christian civilization. He is an old man now, over eighty, but still active in his work, his eye apparently not dim nor his natural force abated.

It was raining—a light,drizzling rain—when our boat pulled up at the wharf at Metlakatla. Once off the boat the entire company of passengers seemed impelled first towards the church, which stood conspicuously with its two large square towers in a commanding situation. It has a modern steam-heated building, large enough to seat the entire village of one thousand people.

On the way to the church a friend and I caught a glimpse of the old missionary making his way along a walk hidden in shrubbery toward his office and residence near the community store. He seemed to show no signs of feebleness, but walked with rather a firm, brisk step, his eyes on the ground before him as if he were thinking hard over some problem while he walked.

"There goes Mr. Duncan, sure," said my friend. And I felt just as "sure" as he did—no one could mistake some other man for Mr. Duncan there on his own ground.

We found the church just as it is pictured—a large, plain building, seated with pews made by the Indians. The most conspicuous feature in the pictures of the interior of the church is the scroll above the platform bearing the words, "The angel said unto them, Fear not, for behold I bring you good tidings of great joy which shall be to all people . . . Thou shalt call his name Jesus for he shall save his people from their sins." As I stood in that large church building that rather darkened, rainy Alaska day, and thought back, through the fifty-five years of William Duncan's service there to lift a tribe of cannibal Indians out of heathenism into the ways of our Christian civilization; and as I saw all about me the splendid results of that man's labors through all those years, and then turned to read over again the blessed words on the wall, I felt that the secret of his success was an open secret. He has gripped with his heart the heart of the angel's message: "Good tidings, which shall be to **all** people—Jesus, the **Savior** is born!" As I looked at the words on the wall of that church I fastened my eyes for a monent of two on the one word **"all,"** and I tried to make myself comprehend to some large degree what is held in that one little English word of three letters, there in its place in the angel's announcement. "**All** people, not **some** people, not **many** people, but **all** people—good tidings of great joy which shall be to **all** people—high and low; rich and poor; black and white; Indian cannibal of Alaska and the world's imperial Gladstones; to the hard-laboring fisherfolk of Labrador, and to the captains of industry everywhere; to all employers and to all employed; to the saints who have the open vision to see the Kingdom of God, and to the great host of drowsy indiffierents unthrilled as yet by the voice of God speaking to them out of the heavens; all blind beggars by the world's waysides in all lands, and all who lift up their heads unlike the blind beggars and who say "we are rich and increased in goods, and have need of nothing," and who "know not that they are wretched and miserable, and poor, and blind, and naked,"—God wants them **all,** the world's Savior opens his arms to **all** of them; and some that we look upon as too mean, too near to the beast, too low down in the scale of human intelligence to be worth the effort to save them, go into the Kingdom before us. William Duncan believes in God, he believes in Jesus, the world's Savior; he believes that the messages that reach him through our Sacred Book are to be accepted somewhat more confidently than the messages in Emerson and Browning, inspiring as they may be; and he believes in mankind, the race, and the individuals comprising it, whoever, wherever, whatever they may be—he fastens his faith to the angel's message and he goes to the heart of that little but world-wide word **"all"** in the message; and it has held him to Alaska and to his Indians for fifty-five years.

We went from the church to the gymnasium and social rooms. Mr. Duncan uses a variety of means that he may build up the whole man—the Indian's physical, social and intellectual nature, as well as his spiritual life.

After the "social building" we found our way to the large community store. As we were approaching it I saw the venerable missionary through his office window, seated at his desk; and I cut myself loose from the crowd of tourists, and made bold to go over and rap at his office door. Did you ever see a round-faced old man with snow-white hair and a snow-white beard, and a face all a-shine with kindliness—the reflection of close dealings with the graces of the Spirit? That was the face that appeared before me at William Duncan's office door, and the next instant I was shaking hands with the old saint of whose work I had been reading for years. I gave him a message from a mutual friend in Seattle, and we talked for a few moments of this friend and his work, and then we went over to the

store where the other passengers were waiting to see the old missionary. I asked him as we left the office if there was any literature concerning his work that I could buy, and told him of some things I had read.

"No," he replied, modestly, "we have no publication house of our own, and not everything that has been written about the Metlakatla work is accurate. There is one book that contains many erroneous statements. I have three hundred of those books packed away now, and I'm going to keep them boxed up; and I would buy up the whole edition if I could keep the book from circulation."

Down on the wharf a little later he talked to a group of umbrella-protected excursionists gathered closely about him, who clung to him until the sailors came to haul in the gang-plank and they had to leave him or be left behind. A few moments later, as the steamer swung slowly from the wharf some one on board began to sing "America," and the whole company of excursionists on the boat took it up.

Mr. Duncan turned to a number of Indian children and young people standing about on the wharf and spoke to them, and there were responsive smiles on their faces as they joined us in singing our national hymn. The old man stood there among his Indians, a smile on his face, keeping time gently with the palms of his hands.

There we were, going out into the great, wide world. He stood there and watched us as we went, the only white person on the island.

"I wonder if he does not sometimes long to go," I said to myself, as I looked down from the deck into his kindly face. But I saw in it no indication of such longing, whatever may have been the pressure on his hidden life. And so we left the old man alone with the people to whose uplift he had offered his life. I turned to see the tears streaming down the face of a dear old motherly woman standing on the deck beside me. The pathos of the picture had touched the springs of tenderness in her nature, and she could not hide the emotion she was trying hard to control; and—"there were others."

In our party on the boat was Dr. Orison Swett Marden, author of the "Success" books. As I was bidding him good-by at Seattle when our trip was over he said to me: "We have had a delightful trip. And do you want to know what it is that stands out as the holiest, worthiest, most inspiring feature of the whole trip, to my mind? It is the unselfish, Christlike giving up of his life for others of that man William Duncan, and the marvels he has accomplished in civilizing those brutish Indians, until now they make some of the rest of us ashamed of ourselves that we have not done better work in our lives."

La Canada, California.

MORE ANCIENT HISTORY.

J. Rowell.

Panamenos of the Olden Time.

I have said enough of the denizens of the lower stories—let us visit those of the upper stories. Naturally, I saw much less of these than of the others, for they did not live chiefly on the streets. Nearly all these claim to be of pure Castilian blood, but very few of them are free from Indian or negro tinge.

Like Christ's lilies, "they toil not, neither do they spin," but many of them are adepts with the needle. As to moral character they are in no respect better than the others, but are less gross in habit. Woe to him who trusts their honesty or truthfulness. They lie politely but relentlessly. They lie more to strangers than to each other, because they know each other too well to be easily believed at home.

Unlike the lower story people, they (except young children) seldom go naked, but, when at home, they are very careless about their personal appearance. I have seen many ladies, as they expect to be considered, at midday, with dirty hands and faces, their clothes unfastened, their long black hair falling down their backs, and nothing but toe slippers on their feet. When they go abroad they are very neatly dressed. I have traveled in many lands, and nowhere seen women more becomingly dressed than here. The body of the ordinary dress is often a simple white, and the skirt of a dark color, but often both are of the same material, and both are so loosely made as to permit entire freedom of motion. The skirt is made very full, gathered on a cord about the waist, and without any hooks or buttons or other support, falls in graceful folds about the person. Its fullness makes all stiffening needless, and has an air of softness and grace never seen in the wiry, bony, rigid casements of ladies elsewhere. Add to these the universal mantilla, sometimes black and often of gayer colors, worn over one shoulder and under the other arm, the gay-colored slipper with no stocking to hide the ankle, and the hair decked with natural flowers, and you have a vision of female grace seldom surpassed. You can hardly believe that this is the same person you saw at home yesterday, with a dirty face, a ragged and bedraggled dress, and a generally untidy appearance. Our old saying is quite true and men are not always what they seem.

It would not be easy for these people to keep clean, did their tastes lie in this direction, owing to the structure of their houses. They have massive stone walls, whitewashed and neat without, but badly finished inside. Some have no ceilings at all but are open to the tiled roof from which dirt is continually dropping, and others are ceiled with rough whitewashed boards, and all are infested with flies, spiders, cockroaches, scorpions, lizards and sometimes snakes, all of which seem to have dirt-making for their constant business. Only in boxes and close drawers can clothes be kept clean, and these are liable to be destroyed by the white ants. I have had boxes of books destroyed by these ants, and seen partitions and beams so perforated as to give way to the least pressure. A wooden house may collapse in a moment from the same cause. I rid my house of them by discovering that a little arsenic inserted in their covered way, being eaten again and again will kill a colony of ten thousand ants.

In the early days of the Isthmus passage, strangers found an unexpected peril from these upper stories. The jutting wall protected the sidewalks from rain, but street walkers were liable, at any hour of the night, to a douche, not of rainwater, but malodorous. One gentleman made the remark, "The ladies of Panama are fair in person, but not in deed." After a while this filthy habit was relegated to the back streets.

The men of the upper stories were what their education, or lack of it, made them. There are exceptions to nearly all rules, but as a rule they were haughty and supercilious, boasting of their blood as the purest in the world, proud, revengeful, dishonest, unchaste, and treacherous. They did not prey very much on each other—brigands and thieves are generally peaceable at home—but did not hesitate at any wrong to a stranger. Very rarely could a foreigner get justice in their courts, unless he had a long

purse, and they were not ashamed of their wickedness. A very few of them had been educated in England and the U. S. A. and these were better men. From these I received only kind and just treatment. In another article let us make a formal visit in one of these upper story families

---

PROBLEMS OF THE COUNTRY PARISH IN SOUTHERN CALIFORNIA.

Fenwicke Lindsay Holmes.

Southern California rural churches are not located in isolated graveyards; the country is new and the churches, where there are any, are newer still. The man who would do a good work in the country must do it among a people who are very much alive. He must do pioneer work and almost inevitably he will find his initial problem an economic one, how to obtain money for the necessary buildings and equipment, how to support the work, and how to support himself until the work is well started. During the time needed to get the people interested and his enterprise self-supporting two things are essential. First he must have the aid of the Home Missionary Society, and, second, he must be a man of missionary spirit, with a far view, who is willing to start with a small salary and wait for better prospects.

This economic problem will be complicated by a more fundamental economic one—that is, of the financial status of his people. In country communities in Southern California this question is surprisingly affected by the great economic problem of our day, the distribution of land. Probably not one-third of the ranchers in our section own the land on which they live. Large tracts of it are owned by companies and operated by cheap labor, mostly Mexican, under the charge of foremen and bosses. The men live in shacks or company houses clustered together. Some companies lease their land. Those who rent it find that living is hard on leased land. The population is scattered and poverty-stricken where it should be numerous and prosperous. One of my near neighbors lives on a piece of land which is sub-let to him by a larger lessee. To secure this land for a term of three years he has had to deed away all the buildings he has erected and paid for during the previous lease of three years. Thus he loses a large part of his savings. Life is hard under such circumstances. Accordingly a moving population is created which is looking for something better. I have made a very careful study of our neighborhood for the year from March, 1911, to March, 1912. The average population of the district about four miles square which comprises our parish was about 230. During this year 69 people representing 14 different families moved in, and 76 people representing 12 different families moved out. These numbers include 24 men working on ranches, the most changeable of all the population, but does not count among the families. In addition there were three school-teachers who came and three who went. Thus, one-third of the total population shifted in one year's time. It is safe to say that of those who are still here a sufficient number will have moved within the next year to bring the stable population down to one-half of the total, and this in spite of the fact that Rincon is one of the older settled districts of Southern California. The comment is obvious. People who live close to the poverty line cannot be generous to the church. People who move about must leave their religion with their letter—in the trunk. I knew one woman who as a Christian in the East had held at one time five or six positions in a church organization, including the superintendency of a Sunday School, yet she lived in our neighborhood three years and in that time did not exchange a dozen calls and probably did not enter the church once. She is on the move again. Such conditions affect the beauty of farm and home life; there is no effort to beautify what you do not own or improve the looks of property which you are handling merely as a business proposition. It is a difficult task to create a community spirit, a social unit, and to build up a strong permanent religious organization under such conditions. Even when you have awakened social and religious interests and developed leaders for its activities the very heart may be taken out of your enterprise by their removal from the neighborhood. The only remedy to be suggested is this: Bear a hand in every movement local or national looking to the equal distribution of land, in every effort that seeks to restrict large land ownings by soulless companies, and to give possession of the soil to the man who works it and lives upon it. Encourage your people to own and operate their own ranch. Make the neighborhood life so attractive that the people will not move away, for fear of losing such pleasant fellowship. We had a fine illustration of this in a family at Rincon. When it first came to us the members of it spoke freely of the fact that they had bought their ranch only to get rid of property elsewhere and secure a property more easily disposed of. After six months they publicly expressed the hope of "living in this little valley with these good neighbors for years to come." Finally, one should not lose courage in face of these conditions. If one work with intelligence and enthusiasm he will find people in the neighborhood or interested in it who will give liberally for the work, and final success is assured, for the work is the Lord's.

The second group of problems is the social one. There are few if any rural communities that have an adequate social life or will have it unless the church takes a hand. Three facts are in favor of the pastor who tries to create a new or better social life. First, in strictly farming districts there are no social classes, the people meet and mingle on a basis of equality. Second, there are few rival attractions. Third, the people are responsive and want a higher social life. The primary task is the creation of a neighborhood spirit. Judicious sermons and talks on various occasions help much. Personally I was not very judicious and some were at first inclined to smile at my enthusiasm on the subject of "neighbor," but they take the matter seriously enough now and are proud of the word as applied to themselves. Getting mention of your church, your organizations, and neighborhood happenings, and personals into the newspaper is a big help. There is always a newspaper local enough for one's needs that will be glad to have contributions. We furnished contributions to two and could have had space in a third.

Then there are the regular social organizations. Any society that will interest the majority of the people serves the purpose of the week-day social life—a singing-school, a neighborhood improvement club and so on. We formed a literary organization which we called "The Neighborhood Club." This club has its president, vice-president, secretary, and treasurer. It is divided into three classes: Oratory, dramatic, and literary. Each class has its own "leader," who must be responsible for the faithfulness of the class in providing a program for ever sixth Friday evening. In this way responsibility is as widely divided as possible and everyone has an opportunity for training. The pastor is ex-officio a general supervisor. He holds the president responsible for the leaders, and the leaders for the classes. If anything goes wrong he knows whom to blame, and can step to the telephone and call them up and then call them down if necessary. As a sample of the work done during the past six months, the Literary Class has conducted a "Lanier Night," a "Riley Night," and a "Longfellow Night"; the Dramatic Class has produced several plays, numerous dialogues and a successful minstrel show in the interests of the church; the Class in Oratory has had several lively debates on topics of current interest, and one evening edited a newspaper—"The Rincon Weekly"—at which the editor of a local newspaper acted as judge of the merits of the contributions. The club has a song called "Our Neighborhood." The other organizations have songs; these have no value in themselves from a literary standpoint, of course, but, because they are our own, they answer the purpose—the creation of a local spirit. The following is a verse from the Neighborhood Song:

"For all who dwell around
Some pleasure here is found
Some little good.
We give a friendly hand
A welcome to our band
To all within the land—
Our Neighborhood."

Then there are the regular church organizations, for the church must always be a social body; there are the organized classes for social and religious fellowship; and there are the church socials and suppers, the Christmas tree and exercises, baseball groups and picnics. At all these our church took a hand with profit to itself and the neighborhood.

One of the most fruitful forms of social service proves to be the pastoral calling on the various families and the encouragement of your people in calling on each other. People everywhere complain that their neighbors do not call on them, but on the other hand they do not call on their neighbors. I suspect that the intimate touch the country pastor has with the family life of his people can be shown to be one of the profoundest secrets of his success, if he has any.

The third group of problems is the religious one—interesting the people in spiritual things, bringing them to the point where they will desire to join in your Christian fellowship, making God real to them by showing them how to find Him in all the homely and beautiful objects of their toil. This is a delightful and inspiring task with a people whose life is simple, with the frankness and openness of Nature herself. One can touch life at first hand and test the fiber of character without the aid of a microscope.

The question of Sunday observance naturally has its place among the religious problems. Baseball is the most tempting diversion of the young who play and of the old who enjoy watching them, and Sunday is often given up largely to it. The problem and similar ones are best settled after the pastor has been long enough in the field to have established other interests, to have entrenched himself strongly enough in the respect and affection of his people to be able to speak with some authority against them, and above all to have awakened the same feeling among his people regarding them as he has himself. This last thought was beautifully illustrated in our parish a short time ago. The boys gathered together one Sunday afternoon with gloves, bat and ball. With some impatience they awaited the arrival of their captain. He is a fine young fellow sixteen years of age, of high ideals, a member of the church for the last six months, and very popular with the boys. Finally he came. He too had planned to play, but having meanwhile thought the matter over he said, "I don't think we ought to play on Sunday. We can get to play on Saturday. I'm not going to play." Another of the boys said, "Well, I didn't think it was right myself." And so they disbanded. I was away from home at the time but the incident was reported to me. I haven't heard that any of the boys ever kicked on the decision. It was a fine exhibition of manliness all around.

The long distance to be traveled in going to church makes a problem in keeping up the attendance. In Southern California, however, there is little if any complication on account of weather. During the past year there was only one really wet Sunday and one or two desert winds on Sunday. In a grain and alfalfa region like ours there are plenty of horses and people are used to traveling long distances. Under such circumstances the question is simply one of making things interesting enough to get the people out.

It is not uncommon to meet the other side of the religious problem, not underzeal but overzeal, not underemphasis but overemphasis on religious creed and thought. At the beginning of my work I encountered such cases in two families. The first was sectarian. The only safe door to heaven was through a certain church. Other doors there were, but none so safe. The children wished, however, to join our church. Finally I obtained permission for them, but the very Sunday, as nearly as I recall, on which they were to have been received, they were taken by their parents to town seven miles away and admitted to the church of another denomination, thus being saved—saved as it were by water. The other case was not of one creed, but of narrowness. After I had made some remarks in the Y. P. S. C. E. one evening a man arose and said, "I have lived for sixty-five years and I never heard anyone lay down so broad and sinful a course." I concluded that his defective hearing was of too long standing for me to effect a remedy, so I sat down while he ejaculated, "The soul that sinneth it shall surely die." These two annoying problems were solved in a way typically Californian—the people moved to other parts.

These are the problems which the country pastor must face; the country parish must face a greater, and that is how to find a leader. There are many country communities in Southern California to-day that could and would support a social and religious leader if they had one to support. They want a **leader**, a man of mental and spiritual attainments, who is not afraid of the commonplace and the unromantic, who notes the set of the soul rather than the set of the suit and esteems character above culture, a man who can enter into sympathy with their rural life and ambitions, and who, with all this, gives them loftier ideals and more inspiring visions. He who undertakes the work must be an alert, wide-awake man, for Southern California rural churches are not located in isolated graveyards. He must be a leader by being what he is and doing what he does, not merely by virtue of his office, for reverence for the cloth has slumbered beneath an eastern tombstone, lo, these many years. It is a service which calls out all the best and most genuine in a man, and men are needed who will dedicate to the task not their experimental years, but their life, who desire here not to lay stepping-stones to a city pulpit but corner-stones to the temple of God. To dedicate one's life to the social and religous reconstruction of a given country community is no mean ambition. There is a fine opportunity here to do pioneer work, to display individuality and inventiveness, an opportunity not offered in any line of city service. Comparatively, the city field has been carefully developed. In the country on the other hand there s a big opening for one who would plow new ground and lay out the field in entirely new and original lines. Let him establish a religious experiment station and secure the cooperation of his state superintendent and other religious leaders, let him build up a notable country parish, and work out a successful system for social and religious servce in keeping with the character and ideals of country life, and he will be doing the work that will bring widespread recognition and redound to the glory of God. His reputation will not long be local, for the country nationwide is looking for just such ideas for 60,000,000 people.

It is a man's job; it combines the highest ideal of social service, "all things unto all men," with the loftiest conception of service to God, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Corona Union Congregational Church, Corona, R. F. D.

THE AMERICAN BIBLE SOCIETY.

The Work for 1912.

The Ploughshare for Protestant Christianity.

The interest in foreign and home missions has so stimulated the demand upon the American Bible Society as to

Some of the Bible Workers, Pacific Agency.

make the past year the most notable in all its history.

Advance of the Silent Missionaries.

Once more the Society's issues advance, and this year

the advance is 459,479 volumes, nearly half a million over the total issues of the preceding year.

The total issues at home and abroad amount to 3,691,201 volumes. These issues consist of 430,098 Bibles, 670,728 Testaments and 2,590,375 portions, an advance in each item over the issues of any year in the Society's history. This reveals the fact that the awakened interest in the Bible Society on the part of the Christian people of America expresses itself at once in a notable increase in the ministry of this Society to the needs of this country and the world. Of the total issues, 1,837,356 volumes were issued from the Bible House in New York and 1,853,845 volumes by the Society's agents abroad, being printed in Turkey, Syria, Siam, China and Japan.

Sowing Beside All Waters. Mr. and Mrs. Roland Smith, Pacific Agency.

The total issues of the Society in the ninety-six years amount to ninety-four million two hundred and nineteen thousand one hundred and five (94,219,105) volumes.

Tons of Bibles.

As illustrating the tremendous demands upon the Bible House we may note that in one day in May seven tons of Scriptures were shipped from the Bible House, mostly in the languages of Latin America. On another day, about a week later, more than seven tons of Scriptures were shipped from the Bible House, all in the Zulu language—the Zulu Bible, translated by missionaries of the American Board and printed by The American Bible Society for their work in Natal; but this large shipment of 6,000 volumes was entirely for the British and Foreign Bible Society in London, to be used by that Society in other parts of South Africa where the Zulu language and the Zulu Bible are used.

Agencies, Home and Foreign.

The Society has nine great Home Agencies, and over three hundred Auxiliary Societies, covering the United States, and twelve important Foreign Agencies, touching most of the missionary fields of the world.

In China alone, in spite of revolution the Society last year circulated more than a million copies of Scriptures. Since the opening of China to the Gospel it has spent more than a million dollars in that field, and has issued and sent forth to that land over thirteen million copies of the Scriptures.

Eager calls come from the West Indies, from the La Plata, for the establishment of a new agency on the Pacific coast of South America, and from the Canal Zone to meet the requirements created by the Panama Canal.

On the Pacific Coast.

The Annual Report in 1912 of The Pacific Agency is pictorially printed and packed with facts of Bible work among Hindu, Chinese, Japanese, Korean and Filipinos, as well as among the Croats, Hungarians, Lithuanians, Greeks and other Europeans on the Coast. This report is furnished free on application at the Pacific Agency Headquarters, 216 Pacific Bldg., San Francisco. A summary of the year's work is:

Persons employed in Bible distribution	28
Days spent by them in this service	2,207
Miles traveled by them	49,035
Towns and villages visited	519

East Indians in Corral, Angel Islands, with Hindu Scriptures from Pacific Agency

Sunday schools supplied with Scriptures	135
Jails, institutions, etc., supplied	75
Families found without a Bible and supplied..	4,107
Individuals without Bibles supplied	5,488
Families visited	33,235
Languages and dialects in which Scriptures were sold and distributed on the Coast	55
Volumes sold and distributed	60,489
Total value of books sold and distributed.....	$11,281.06

The Money Used Last.

It is important for all of our supporters to know the financial plans and needs of the American Bible Society. The Society's fiscal year closed March 31, 1912, with all expenditures paid. In order to close the year free from debt, however, a considerable sum had to be drawn from available funds held by the Society in reserve for such emergencies.

The total income of the Society during the year was $691,347.25. This income represents the receipts from auxiliary Bible Societies, $13,769.55; from church collections, $60,783.35; from individuals, $25,528.89, and from legacies, $224,701.92. Another large item in the receipts was $238,522.05, received from sales of books. Besides this, interest was received from the Endowment and other permanent trust funds amounting to $99.990.44.

The expenditures of the Society during the year were for the Foreign Agencies, for printing done in foreign lands,

for colporteurs, and for aid to various organizations, $265,-413.91; for the Home Agencies, $131,147.19; for printing of Scriptures in the United States, $276,147.26. Including certain other smaller items, which will be given in full detail in the Annual Report, the expenditures of the Society for the year amount to $734,294.50. This all relates to what is past and finished, except that the fruitage from the seed sown during the past year we may be sure is not yet finished.

Whence Shall Come Next Year's Money?

The pressing point of interest now relates to what the Society can do for money during the year which ends March 31, 1913. We may simply mention that the estimates and appropriations which have been made amount to $814,500. This means that our expenditures will be increased about $70,000 as compared with the expenditures of the year just closed. These increased appropriations were made with great hesitation and some misgivings, but there seemed to be no course open to the Board save to use the opportunities which demand attention.

Why Gifts and Collections Are Needed.

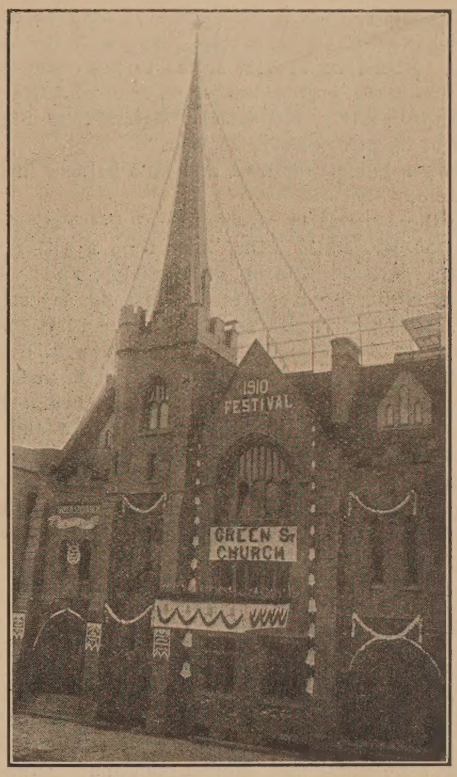
It is necessary for the friends of the Society to realize that its endowment and invested funds ($2,305,033.91) yield not quite $125,000 toward the estimated expenditures ($814,500). The work cannot be permanently carried on by receipts from legacies. If we expect to keep up the normal extension of our work at home and abroad, we must receive increased gifts from churches, individuals, and auxiliaries. We ask for at least $250,000 from the churches of this country for the year ending March 31, 1913. In origin and in purpose the Bible Society is absolutely unique. It is indispensable to the evangelical work of the denominations; for without the Bible no missionary and no evangelist can achieve results. The undertakings of the Bible Society and their results are **outside** of the denominations but **inside** of them all. Every church should have the American Bible Society on its annual budget.

THE GREEN STREET WORK.

Last week marked the beginning of the Green Street work among the people of the North Beach region in San Francisco under the joint management of Congregationalists and Presbyterians. Beginning on Sunday morning as announced in last week's issue of The Pacific the week was one of numerous meetings and activities designed to reach out to all elements in the community.

Thursday evening there was a service of recognition participated in by leading Congregationalists and Presbyterians in the San Francisco bay region. Mr. C. Z. Merritt of the First Congregational Church of Oakland, who is the treasurer of the board of directors of the Green Street Church, presided, Dr. Aked, the chairman, being unavoidably absent. Mr. Merritt spoke of the noble and inspiring idea which had led to the starting in this part of San Francisco, densely populated by Italians and other foreigners, of a united work on the part of Congregationalists and Presbyterians. He stated that there were indications that a little later other denominaions would unite in it, and when the Panama Canal was in operation work together devotedly to take the raw material and convert it into Christian citizenship. For this, Green Street Church is to be made the great Protestant center.

The Rev. E. K. Strong, who has charge of city missionary work among the Presbyterians and who is secretary of Green Street board of directors, stated that this movement is one of keen interest to the Presbyterians, and especially so to their national board of missions. It was



his opinion that we cannot as single denominations meet the need in that part of San Francisco. Here and elsewhere Protestants must get together in great federated movements if the stamp of Christianity is to be put on our civilization. Mr. Strong gave royal welcome to Mr. Walker who has come to take charge at Green Street.

The Rev. Herbert A. Jump of the First Congregational Church of Oakland spoke of the church as a great lighthouse from which streams the beacon light of the Son of Man—the Life and Light of the World. Here in this part of San Francisco if anywhere beneath God's sky we ought to have that light shining out. Speaking of the variety of the work to be done in Green Street Mr. Jump said that in many a church field today a program of recreation was found to be as important as the Apostles' Creed and a gymnasium as needful and important as an epistle. Coming from a great manufacturing city of the East where he was in touch with diverse elements, well grounded to begin with in things spiritual, Mr. Jump's whole being is tuned for our present needs, and Thursday night he outlined in impressive discourse the path along which as church people we should walk in order to bring the people of North Beach region into right relation with God.

When the time came for the Rev. Robert Walker, the pastor, to speak, he very aptly referred to the splendid utterances already made and expressed the thought that he couldn't do any better than to say "Them's my sentiments."

Mr. Walker then told of the pleasure he had in taking

charge of this united effort. With Scotch Presbyterian antecedents, most of his life an English Baptist, now a Congregationalist and backed alike by Presbyterians and Congregationalists in a work for which his training adapted him, he was entering on it joyously. Just what the methods to be adopted to win the people he said he could not well state so near the beginning. But with God's help it was going to be done as best suited to the conditions, and Green Street made a great center of light and life.

Very appropriately the closing hymn that night was "The Son of God Goes Forth to War."

Mr. Walker has consecrated and able helpers in his wife and children.

Among the persons in attendance at the Thursday night meeting was Mr. Philo Mills, long time a pillar in the First Congregational Church of Berkeley, and who was the first superintendent of Green Street Sunday school.

Mr. W. P. Lenfesty, now an elder in the First Presbyterian Church of San Francisco and who was a deacon in Green Street Church thirty-five years ago and Sunday school superintendent was also in attendance. Mrs. E. V. Robins, the grandmother of Mrs. E. L. Walz, and a member of Calvary Presbyterian Church, was also present at the Thursday night meeting.

Many who know of the splendid work done in Green Street for so many years by Mr. and Mrs. Walz had them lovingly in their hearts that night.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

A large and representative audience gathered in the First Congregational Church Wednesday, Sept. 4th, at the thirty-ninth annual meeting of the W. B. M. P. The churches about the Bay sent many delegates; Southern California sent four, and Washington and Oregon two each.

The program gave every one the opportunity and pleasure of looking into the faces of our visiting vice-presidents. The devotional exercises of the morning were led by Miss Laura N. Richards, president of the Northern California Branch and the Noon-tide Prayer Service by Mrs. J. H. Williams, president of the Southern California Branch.

The opening service of the afternoon was conducted by Mrs. R. S. Osgood, president of the Washington Branch, and the day was brought to a close by a few words from Mrs. Walter Hoge, president of the Oregon Branch The theme of the meeting was: "New Day in the Orient; New Opportunities, New Responsibilities, New Methods." Each leader and each speaker dwelt on these ideas, and every listener must have felt that it was a blessed privilege to be able to help even a little in such great things.

The various reports were all encouraging, but the most interesting was that of the Foreign Secretary, Mrs. E. R. Wagner, who gave the latest news from our own missionaries. How their letters make us long to do more at each station! Not one of our missionaries but needs more helpers and better equipment. What can we do to interest every one of the 29,000 women members of our Congregational churches? A dollar a year from each member would double our gifts, and increase our work four-fold.

Rev. R. S. Emrich told of his work in Mardin, Turkey. Like all missionaries, he told of barriers removed and of the opportunities for preaching the Gospel more numerous than could be met by the present force. Rev. and Mrs. E. W. Ellis of Lintsingcho, China, both spoke. Mrs. Ellis related that it was the visit of Horace Tracy Pitkin (afterward a martyr to the Boxer troubles) to his college in his student days that turned his face toward missionary work. After eight years of preparation, and eight more of service on the field, he was more than ever rejoicing over his choice of a life work.

Mrs. Ellis, in a very bright, vivacious way, told of the wonderful work of our own Dr. Tallman. Dr. Tallman's aged father was in the audience, and it must have warmed his heart to hear of the many beautiful things his daughter is doing to relieve suffering humanity and to brighten the lot of many sad hearts. "Oh women of the great West," Mrs. Ellis said, "do send more doctors to help the people."

Dr. Harriet Parker of Madura, India, spoke of her hospital and touring work. It is the same cry from every country: Opportunity on every hand beyond the strength of the few missionaries we have sent.

Another great joy of the day was the presence of Miss Mary F. Ledyard, who leaves Sept. 14th on the Mongolia for new work in Foochow. For six years the Board has been looking for the right kindergartner to send to this place, and at last our prayers are being answered. For twelve years Miss Ledyard has been at the head of the Kindergarten Training School, and the seventy-six kindergartens of Los Angeles, and is known as a leader of great ability and a splendid organizer. We congratulate ourselves on finding such a woman ready and willing to go to Foochow.

This means much for the future education of the Chinese Republic because "the hope of any nation lies with the children, and the younger the child, the more hopeful the future."

Some Chinese children from the Methodist church sang "O! Gentle Shepherd," and later gave a flag drill, which was very pretty and well done.

It is impossible to give even an outline of all the good things of the day, but we wish especially to let all the readers of The Pacific know of the following resolutions which were presented and adopted by a rising vote:

Whereas, Three directors of this Board, namely, Mrs. H. E. Jewett, Mrs. W. J. Wilcox and Mrs. H. R. Miles are about to retire from active service thereon, and

Whereas, Mrs. Jewett has served for thirty-three years (the first ten as foreign secretary, the second ten as president, and the remaining thirteen years as Branch Secretary), and

Whereas, Mrs. W. J. Wilcox has served for seventeen years as Home Secretary, and

Whereas, Mrs. H. R. Miles, coming to us in more recent years has added force and influence to the work, and

Whereas, all of these women have rendered most loving and valuable service; therefore be it

Resolved, That the Woman's Board of Missions for the Pacific extends to these workers its loving appreciation of their faithful work, and deep regret that they must leave the ranks; and resolved, that a copy of these resolutions be spread upon the records of this organization.

Mrs. Jewett and Mrs. Wilcox are daughters of the ever-honored Mrs. Dwinell, one of the founders of the Board, and they have but followed in their mother's footsteps. In addition to the above, the following resolutions were presented and adopted later in the day:

"We would express gratitude for the continued health and efficiency of our missionary force on the field, and for the strengthening of our work by the new workers just

entering the field; that the sympathy and love of this entire Board be extended to Mrs. George D. Castor, one of our number, in her recent sore bereavement; that we recognize with gratitude the wide-spread helpfluness up and down the Pacific Coast, of the recent visit of Miss Annie T. Allen, now on her return to Brousa, Turkey; that we record our united gratitude to the entertaining church for all it has done for the comfort of this day, the carefully prepared luncheon and the music; also our gratitude to the visiting speakers for their works of inspiration, and last, that all possible efforts be made to complete before January first, the Doshisha building fund."

JENNIE L. BARBOUR,
Recording Secretary.

AN OPPORTUNITY TO HELP THE DOSHISHA GIRLS' SCHOOL.

Every woman connected with the missionary societies of our churches knows that for six years the Woman's Board has been trying to raise $20,000 for a girls' building at the famous Doshisha in Kyoto. This has been hard work, because there was so much other good work to be kept up all the time. Many have given generously, but when the treasurer's report was read at the annual meeting there still remained a deficit of $2653.90. A splendid appeal for help was made that day, which resulted in pledges and gifts amounting to $420.16 and thus reducing the sum to $2233.74. The building is about completed, and is to be occupied this month, and the contractor must be paid! Will not some loving hearts read these words and respond with generous gifts? The Doshisha was started in 1875 by Mr. Joseph Neesima, with gifts of $5000 from New England friends, and is the finest Christian college in Japan.

The branch of the institution that belongs to the W. B. M. P. is the Girls' School, of which we are very proud, and at the head of which is our greatly loved missionary, Miss Florence Denton.

Will not the friends of missions help us to prove our ability to meet any emergency by lending generous financial assistance at this particular time?

Subscriptions should be sent to the Treasurer, Mrs. W. W. Ferrier, 2716 Hillegass Ave., Berkeley. J. L. B.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA

Twenty-fifth Anniversary in Connection with the Annual Meeting

Thursday, September 19, 10 a. m., 1:30 p. m.

Accepting a most cordial invitation, we are to meet at North Berkeley Congregational Church, corner Oxford and Cedar streets. At terminus of Telegraph, Grove and Key Route cars transfer to car marked North and West Berkeley. Let us have large delegations from all our churches. Please plan to come on time, and stay till the close of the afternoon session. Action will be taken upon proposed changes in the constitution, which were presented at the June meeting. Mrs. J. C. Luckey, Coast Vice-President of the Woman's Home Missionary Federation, will be our guest. Also one of the officers of the Southern California Union. Addresses by Rev. Herbert Atchison Jump and Rev. Robert Walker.

Be sure to come, help us to celebrate, and to plan for the future. MARY M. BELL, Secretary.

NOTES AND PERSONALS.

There were 47 in attendance at the Young Men's Bible Class in the First Congregational Church of Berkeley last Sunday. It is for University students.

The meeting of the Congregational ministers of San Francisco and vicinity next Monday will be addressed by Professor McGiffert of Union Theological Seminary.

Rev. H. E. Banham of Eureka has had a splendid reward for his faithful service for the five years past. He has received since January 1st 45 additions to the church, 42 on confession of faith and 28 of them adults.

The Rev. Dr. Warren F. Day and Mrs. Day of the First Congregational Church of Los Angeles have been spending a few weeks at Carmel-by-the-Sea. Mrs. Day was in attendance last week at the annual meeting of the Woman's Board of Missions for the Pacific in San Francisco.

The Rev. Dr. W. H. Day of the First Congregational Church of Los Angeles left on an extended vacation last week. After a rest of three weeks at Northern Pacific Coast points he will go East and will visit the most important city churches in Chicago, New York, and Boston. Later he will attend the annual meeting of the American Board in Portland, Maine, and the inauguration of the new president of Amherst College.

Stockton is the center of a community of nearly 2,000 Chinese totally unapproached at present religiously. Dr. Edward James of the Methodist Chinese Mission remarks in his annual report: "Such a condition allowed much longer will be an astonishment and a hissing. Other churches seem to have left it to the responsibility of Methodism; and, indeed, circumstances make it both our right and our responsibility."

The San Francico Bay Congregational Club will give a reception to the Rev. Robert Walker and family in the parlors of the First Congregational Church of San Francisco next Monday evening. At that time the union of Presbyterians with Congregationalists in work among the Italians and other foreigners in San Francisco, with the Green Street Church as a center, will be celebrated. Addresses will be made by the Rev. Dr. Aked and by Presidents Landon and Nash of the Presbyterian and Congregational theological seminaries.

A ten weeks' course in the study of the critical period of Hebrew history will be begun in the First Congregational Church of Los Angeles on the 25th of September. Topics: (1) Elijah and the Prophetic Order. (2) Amos: A New Conception of Religion. (3) Hosea: Jehovah's Love. (4) Isaiah: A Preacher in Politics. (5) Hezekiah: Forerunner of Social Reform. (6) Josiah and the Great Reform. (7) Deuteronomy. (8) Jeremiah: The "Lincoln" of Judah. (9) Ezekiel: The Significance of the Exile. (10) The Teaching Value of the Prophetic Period.

By arrangement of the ministers in the Humboldt Association the work of the American Missionary Association is this week being presented in every church of the Association except one. Ten addresses have been arranged for, two, stereopticon lectures. The work of effectively presenting to all our churches the condition and needs of the Congregational missionary field would be greatly aided if other associ-

ations through their officers or special committees would plan itineraries for missionaries or representatives of the societies. The service which such representatives can give to the churches would be vastly increased if they could look to the Associations for the planning of a missionary education campaign among their churches.

The Rev. H. H. Wikoff of the Church Building Society goes to Whittier for next Sunday. Where he will participate in the dedication of the new church building, giving the prayer of dedication. The sermon will be given by the Rev. Charles Seccombe of Santa Ana on "The Challenge of a Great Task." The Rev. N. T. Edwards and the Rev. George Willet, former pastors, will also have part in the service along with the present pastor, the Rev. W. J. Marsh. The dedicatory service will be at 11 A. M. In the afternoon there will be a fellowship service with addresses by pastors of other local churches and by former pastors of the Congregational Church, Rev. Geo. Willett, C. W. Merrill and N. T. Edwards. In the evening there will be addresses by Superintendent Larkin of the Southern California Conference, Rev. H. P. Case of the Sunday School Society and H. H Wikoff of the Church Building Society.

At a service held in the First Congregational Church of Oakland Wednesday evening of last week Miss Mary Ledyard was commissioned as a foreign missionary by Secretary Tenney of the American Board. Participating in the services were Mrs. George Hinman, who has had experience in the foreign field, Mrs. R. B. Cherington of Porterville, and Mr. Jump, pastor of the church. The occasion was also a reception to Miss Ledyard, of a farewell nature, inasmuch as she takes the steamer this week for China. Officers and prominent workers in the Woman's Board of Missions for the Pacific were in attendance, the reception being by this Board. If Miss Ledyard realizes her ambition in China she will lay there the foundations of a great and far-reaching work among the young. She is a devoted and successful kindergartner, and realizing deeply the influence and importance of that work and the virgin field in China, she hears a voice saying, "Come over and help us."

Friends of Mr. E. P. Flint, a pioneer Californian and a long time member of the First Congregational Church of Oakland, celebrated his 84th birthday Wednesday of last week by a lunch and round-table reminiscences at the Key Route Inn. The Rev. Walter Frear presided and spoke of Mr. Flint's long career of usefulness in which all rejoiced and of his pleasure in being associated with him in various ways down through the years. Other speakers were President Nash of Pacific Theological Seminary, Dr. McLean, Prof. Lovejoy, the Rev. H. A. Jump, and Mr. Charles Green of the Oakland Public Library. It was there brought out that Mr. Flint during his 62 years in California had been identified with the founding of many of the institutions and organizations which have done and are now doing much to shape our civilization. He was one of the first trustees of Pacific Theological Seminary, remaining on the board down to recent years. Since 1853 he has been continuously the treasurer of the California Bible Society. He was years ago for a long time one of the directors of The Pacific, and has for the last six or eight years been on the board again, most of the time as its president. In 1851 he and two other young men led in the organization of the Young Men's Christian Association in San Francisco, and he was its second president. He was one of the trustees of the Oakland Library when it was turned over to the city, and has been on the board since, "and ever a helpful adviser" was the Librarian's testimony. The Horton School in Oakland owes much to Mr. Flint's direction and counsel. In the church he has always been one of the pillars—a man who could be counted on in every good way and work. Mr. Jump wondered what the church would do when it no longer had him and a few others like him to represent it in denominational gatherings—taking thereto and bringing back therefrom that which linked all together in love and fellowship. "Always ready with a welcome" was what one said who many years ago had by this "welcome" been led to unite with the First Church. Only truths were spoken around that table that day, and yet when Mr. Flint's turn to speak came, and all, at Professor Burkham's request, had arisen to salute him, his heart was almost too full for utterance. Soon, however, memory was active and out of the past came many interesting reminiscences.

Among the Churches.

CALIFORNIA.

Alameda.—In the death of Mrs. E. F. Pearson on the 5th of August the Church lost one of its most faithful and efficient workers.

Petaluma.—Six were received into membership Sept. 1st. On Thursday evening, Aug. 29th, a large audience listened to Ng Poon Chew of San Francisco in the first of a series of popular lectures. His subject was "China in its Transition Stage."

East Auburn.—At our communion service Sept. 8 we received four members into our fellowship, making thirteen since April. The outlook for our church is encouraging. We are planning and preparing for a big Sunday school rally on Sunday, the 15th. A teachers' training class has been organized under the leadership of Mrs. J. N. Ward.

Eureka.—Five were received into membership on Sunday, Sept. 1st, four on confession of faith, one by letter. This makes forty-five received since January 1st, of whom forty-one were by confession. The pleasing thing of last Sabbath's reception was in a father and mother presenting themselves for membership, bringing with them their first born child for baptism, the father receiving the rite of baptism with his child.

Berkeley, North.—Five persons united with the church at the last communion service, one on confession. Last Sunday afternoon there were four accessions to the Chinese Branch, one on confession. The three by letter were from Fresno. Recently one was received by letter from Hongkong. Chinese Christianity is beginning to encircle the world. Mr. Patterson is giving a series of sermons on "The Great Themes of Christianity: God, Man, Sin, Christ, The Holy Spirit, Things to Come, The Christian Scriptures. The aim is to present the fundamental doctrines in a modern manner. Questions in connection therewith will be answered. Some months ago the Church purchased property adjacent to its building, on the west, with the thought of

selling the corner thereof. But the opinion now is that all will be needed, though the holding of all will propably delay for financial reasons the construction of a new building at least a year longer than on the old plans. A new building is much needed, all available room now being more than occupied.

WASHINGTON.

Seattle, Pilgrim.—Eleven persons were welcomed into fellowship the last Sunday of Dr. Smith's pastorate. The Rev. Frank Dyer of Chicago began a six weeks' supply on the 8th of September.

Seattle.—Mrs. R. S. Osgood, wife of Rev. R. S. Osgood of Prospect Congregational Church, and president of the Washington branch of the Woman's Board of Missions for the Pacific, went to San Francisco last week to represent the branch at the annual meeting of the Board.

Seattle.—A farewell was given Dr. and Mrs. Edward Lincoln Smtih Tuesday evening of last week. At that time a loving cup was presented them with the following inscription: "A token of appreciation and regard from a loving people to Dr. and Mrs. Edward Lincoln Smith in recognition of devoted and memorable Christian service in Pilgrim Congregational Church, November 23, 1899—September 2, 1912."

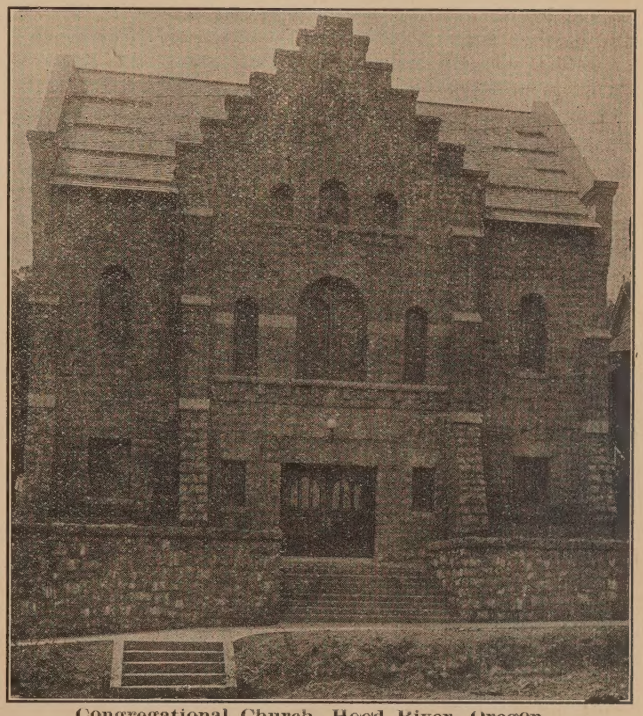
OREGON LETTER.

By George H. Himes.

It was the privilege of your correspondent to be present at the dedication of the new house of worship of the Riverside Congregational Church at Hood River last Sunday. In this connection a brief history of the church will be given. It was organized in January, 1887, with four charter members—George P. Crowell, Mr. and Mrs. Charles P. Heald, and Mrs. Anna J. Middleton. Of the four Mrs. Middleton is the only survivor and is now a resident of Portland. The church lot was the gift of Mr. Ezra L. Smith, whose connections were with another church. He is still a resident of Hood River, and has been a successful orchardist. Being a native of Vermont, and having been trained in the way he should go, the writer can say of him, after an acquaintance of forty-three years, that he is a worthy representative of all that goes to make thoroughly good citizenship. To him as much as any other person is due the reputation that the Hood River valley has for its production of the finest grades of apples.

In the beginning this church was known as "East Hood River Church," to distinguish it from the "Hood River Church," which was organized on September 26, 1886, at a point known as the "Barrett Neighborhood," a few miles west of the present city of Hood River. Rev. Frederic H. Balch ordained in 1887, was the first pastor of both churches. It was while serving these churches in 1887-1889 that he conceived the idea of writing the book known as the "Bridge of the Gods," a legendary story which in large part he gathered from the then old Indians who had lived along the Columbia river before the advent of the whites. Mr. Balch served both churches part of the time between two and three years, and the interim for the most part was spent in study at the Pacific Theological Seminary at Berkeley, Cal.

In 1890 Rev. F. M. Aunks became pastor and served two years. He was followed by Rev. H. F. Gilt. In September, 1894, Rev. J. L. Hershner was called and served ten years. During this period the church grew from a membership of 26 to 90, a net gain of 64. In 1904 Rev. William C. Gilmore became pastor and served six years, the membership increasing from 90 to 148. In 1910 Rev. Edward A. Harris, then at Streator, Illinois, was called. His father was a minister, and the son, much against the father and mother's desires felt impelled to become a preacher, and directed his studies to that end, and spoke in small churches when he was only sixteen years old. He was ordained on June 27, 1895, after a course of training at the Chicago Theological Seminary, and served as pastor of a number of churches in Illinois, Wisconsin and Iowa, and again in Illinois, before coming to Hood River. In the two years Mr. Harris has been pastor the membership of the church has increased from 148 to 231, and the minister's salary has been raised from $900 to $1,700. Mr. Harris is an able



Congregational Church, Hood River, Oregon.

preacher as well as a good pastor and is enthusiastic in his work to such an extent that it begets the spirit of enthusiasm and hopefulness in others. Except for the creation of such a condition among the membership of the church the enterprise of building such a fine and commodious house of worship would never have been undertaken.

This structure is built of dark gray stone of basaltic formation which was quarried within four blocks of the church site, and is one of the handsomest buildings for the purposes of worship in the State. It cost about $20,000, and a pipe organ has been installed which cost $2,000. The expense of construction, organ included, has been provided for in the main, so the indebtedness against the enterprise is merely nominal. The interior of the church is well lighted for all occasions. In the daytime the light streaming through large art glass windows gives a most pleasing effect, and at night light is supplied by electricity from overhead through shaded glass, thus giving a soft and restful light. The ground floor has been especially constructed for social purposes, including a gymnasium and rooms for

the Baraca class of young men and the Philatnea class of girls. It also contains a kitchen equipped with all the modern conveniences for serving refreshments.

The service of dedication was peculiarly interesting in this that the churches below the hill deferred their usual services and united with their Congregational brethren; and the churches at some distance upon the hill sent cordial greetings. The pulpit was tastefully decorated with a profusion of ferns and flowers, and the services opened with the Doxology, followed with an invocation by Rev. J. L. Hershner.

The Scripture were read by Rev. J. B. Parsons of the United Brethren Church, and followed with an anthem—"Light's Abode," John A. West, by the choir—Mrs. P. S. Davidson, soprano, Mrs. C. H. Henny, contralto, George R. Wilbur, tenor and Charles H. Henney, baritone.

The greetings of the people of Hood River were then extended by Rev. H. A. McDonald of the Methodist Church, and he then spoke briefly upon the theme of "Our Work," appealing strongly for unity of effort along all lines of Christian brotherhood.

Rev. George E. Paddack, D. D., Superintendent of the C. H. M. S., for Oregon, gave the Riverside Church greetings on behalf of the Congregational churches of the State, in which he made an eloquent appeal to the people to dedicate their edifice for the purpose of bringing men and women nearer to God and to each other.

Following Dr. Paddack's remarks little Meron Baumgartner, whose mother recently died, was dedicated to a life of Christian service.

The dedicatory sermon was preached by Rev. E. A. King, of North Yakima, Wash., and his subject was "Being a Christian, and therefore a good citizen." Mr. King emphasized the obligations of Christians towards their fellow men, and the opportunity for work for the glory of God and the good of mankind. He stated that the chucrhes of the past decade were more fully realizing their responsibility towards humanity, and were building edifices as well as characters, for genuine service to their fellows.

The dedication prayer was offered by Rev. Cephas F. Clapp, now pastor of the Congregational Church at Washougal, Washington, who as Superintendent of the C. H. M. S. of Oregon, performed the same service when the old church was dedicated twenty-one years ago.

At the evening service the sermon was preached by Rev. Luther R. Dyott, D. D., of the First Congregational Church of Portland. Preceding the sermon he gave most cordial greetings on behalf of his own church. His Scripture reading was John 17, and his text the 22d verse. "And the glory which Thou gavest me I have given unto them; that they may be one, even as we are one." He enlarged upon the oneness of God and man, and urged the acquisition of the attainments properly belonging to the Christ life. He was strongly of the opinion that the Church of today had not reached the efficiency which was its privilege, and emphasized the necessity of using all methods in church work which tend to create and maintain higher ideals.

At the close of the service Pastor Harris referred in a most tender manner to the manifestations of love and fellowship that had been bestowed upon him by the members and friends of the church during his two years of ministry at Hood River, and in view of what had been accomplished, owing largely to the spirit of unity in the church, he felt exceedingly hopeful regarding the future.

The attendance at the morning service was 631; at the evening service, 450. Collections for the day, without special effort to secure contributions other than a simple statement on the part of the pastor that a little over two thousand dollars would be required to meet all obligations, amounted to $550.

And thus an important day in the history of the Riverside Church, Hood River, was brought to a close.

The 64th session of the Congregational Conference of Oregon will be held with the Riverside Church, Hood River, beginning on October 9th.

Portland, September 7, 1912.

PROGRESS IN THE WORK OF RECLAIMING PALESTINE.

Remarkable progress in the reclaiming and developing of Palestine is pointed out in the annual report of the president of the Jewish Conolnization Society.

"Palestine has not ceased to exercise on our coreligionists that religious attraction, mingled with hope, which it would be dangerous to encourage, but which we must understand and respect. It would be superfluous to set forth the difficulties which beset Jewish colonization in that country. We have not to deal with a country like those of the New World, sparsely populated, with immense spaces still almost empty, similar to our European countries in climate, soil and the fruit which the land is capable of producing, and where the same methods of cultivation can be applied. It is, on the contrary, a land already occupied, the population of which is fairly dense, which has a strongly marked ethnic and religious individuality, where the soil has for ages been regarded as sterile and is so regarded at this very day, and where special methods of cultivation are required. It is also well known how slow in general is the resurrection of these countries from the old Mediterranean form of cultivation, even in places where conditions are more favorable, as in Algeria.

"In Palestine the Jews have everything against them. You are aware of the special obstacles which the Government and the population continue to impose on Jewish establishments. The results obtained in such conditions as these are, I may well say, very surprising, and I am not astonished at all those, Jews or non-Jews, who visit our colonies, who see the enormous extent of the vine, orange, and almond plantations; those thousands of hectares devoted to most intensive cultivation according to the most perfect methods, are fascinated. But what the visitor does not see is the enormous sacrifices made by the colonists who have suffered great privations and too often have paid with their lives for their attachment to the land. It is in centres such as Hedera or Petach Tikvah that the soil is, so to speak, paved with the corpses of the first occupants.

"Despite all these trials, the colonies in Palestine, both those which were created by Baron Edmond de Rothschild and those in which the association is directly interested, clusively from agricultural occupations, which last year are populated by nearly 7,500 souls, all of whom live exyielded them more than 2,000,000f. I can therefore say emphatically that our work in Palestine testified, with unparalleled eclat, to the agricultural aptitude of the Jewish people, but also that the results would have been quite different if the same faculties and the same spirit of sacrifice had been exercised in a country more propitious."

ANNUAL MEETING.

The annual meeting of the Publishing Company of the Pacific will be held on Monday, September 16th, at 10

a. m. in the First Congregational Church of San Francisco, Cal., for the election of directors for the ensuing year and such other business as may come before it.

WALTER FREAR, Sec.

The Home.

THE VALUE OF OUR IDEALS.

The value of life is determined by the ideals which we cherish and pursue. They lift us out of ourselves into the universal. They possess us, and deliver us from the thrall of sense and self. When at the age of twenty-five the vision of a free and united Italy appeared to Mazzini in the fortress of Savona, his life was transfigured. The deathless dream of patriotism gave dignity to his days and poetry to his pen, and was redreamed by thousands of humbler souls to their uplifting and enriching till Italy awoke out of its slumbers united and free. Beatrice, the incarnation of divine philosophy, crossed the path of Dante in his youth, and consecrated forever his imagination and his life. Through hell and purgatory and heaven he followed the fair vision, till at last, gazing into her eyes, in which beauty, purity, and truth were mirrored and focused, he himself "such inwardly became." The ideal of womanhood became the touchstone of all virtues and vices, and made the poet the moral mentor of his age. For love is ever the great idealist, and the fruitful mother of ideals. So long as love endures, idealism can never die. She is the transformer of youth, his gracious deliverer from mean sins and meaner passions, permitting nothing of which she does not approve to live in her presence. She opens the portals of the ideal world to the surprise of youth; and, in loving one, youth learns to love all. Faith in the ideal manhood and womanhood is thus, spite of all the declensions of humanity, conserved by love, but if love is betrayed in its individual experience, that faith is forfeited, and humanity is ever afterward suspect.

Love always comes with a challenge. She expects the ideal, and, in demanding it, she creates what she demands. The tyrant will have all or nothing. To be loved is to be called to the ideal life. We aspire to be what the faith of love assumes we are. "Alas!" said Lothario of Amelia, in "Wilhelm Meister," "she was not lovely when she loved the greatest misery that can befall a woman."

The love of God, incarnate in him "who loved us and gave himself for us," comes also as a challenge. Love calls for love. Christ brings the best or the worst out of men. He is the Savior of life unto life, or of death unto death. We cannot look Christ in the face and remain as we were. We must go forward with him into the ideal life of purity, truth, and holiness, or go back into the world of temporary and material aims, to live under the shadow of our great refusal. "He that doeth truth cometh to the light, that his deeds may be manifest, that they are wrought in God;" but "everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Christ does not argue with us, does not compel us. He reveals himself; and, if our whole being responds to the ideal, he seems to say, in the wondrous faith of his love for us, "If you would be like me, you can," And what is our faith but the response of faith to faith, ours rising up to meet his, and to justify it? Faith works by love in him and in us. "Can a man help," says Plato, "imitating that with which he holds reverential converse?" When we keep company with Christ we cannot but accommodate our lives to the company we keep; but it is not so much the conscious imitation of the copyist, as the lover's unconscious identification of soul with soul. We become imbued with his aims, purified by his purity, inspired by his Spirit, till his ideals realize themselves in us, and his life becomes ours. For us "to live is Christ."—"Idealism in Life."

WISE AND UNWISE EXPENDITURES.

To choose a house because of its fashionable location is one of the first mistakes you make in failing to get the worth of your money, says a writer for the Pictorial Review. Twenty-five per cent of your income is even more than you can rightly spend for rent, and that per cent must be governed by the size of the income and the family living on it.

If your rent exceeds what you ought to pay, it follows that the upkeep of the entire household will be on a corresponding scale. When you move into a fashionable neighborhood, rent is not the only thing to be considered. Dress and everything else will be in proportion. If your rent be too high, economy in that must be faced. For the ambitious parents, a cultured neighborhood in which to bring up their children seems of primal importance. But is it?

It is because of the fictitious values placed on externals, such as good houses and good clothes, that so many get into debt. And this getting into debt falls heaviest on the housewife, for she has to meet the creditors.

The woman who, for the mere sake of display, allows her bills to run to such amounts that she cannot pay them, who puts on her back and in her showy home the money that should go to keeping her family out of debt, is not a woman of high ideals. She is not a home-builder. Neither is she fulfilling her obligations as a housewife.

The high cost of living and the present social and financial unrest that we see and hear of on all sides, come right down to one fact: women have been and are to blame for a great deal of it. They have brought to the business of housekeeping and home-building, inexperience, a love of pretense that holds a contempt for thrift and economy, and a scorn of work done with their hands. They have brought a lack of appreciation of the magnitude and greatness of their work, coupled with a desire for clothes and an existence only paralleled by women of the richest classes and greatest leisure. They have shifted their household burdens to the shoulders of expensive, incompetent, wasteful help and have shown an indifference in buying for the home that amounts to wicked waste. The present condition has, of necessity, arisen.

But the high cost of living is a blessing in many ways. It has brought the American housekeeper to a realization of her position, in a manner that could hardly have been accomplished in any other way. It has driven her into her own ktichen to learn the cause of and to check the waste there. It has driven her to study domestic economy as it has never been studied before. It has taught her that housekeeping is a business to be run systematically and practically, and that she must run it, or it will ruin her.

The American woman is waking up to her position in this matter and, with her usual keenness, she is already striving to better it. The word incompetent is one that every American woman shrinks from. She is learning to keep her household accounts and realizing the value of them. She is backing in every way the exponents of pure food and pure food laws.

MILLS COLLEGE

Only Woman's College on Pacific Coast.

Suburbs of Oakland, California.

Full collegiate courses leading to degrees. Entrance and graduation requirements equivalent to those of Stanford and University of California. Students fitted to teach regular lines of academic work and Home Economics. Special advantages offered in music, art and library study. Well-equipped laboratories, modern gymnasium. Provision for out-door life and amusements. Christian influences, non-sectarian. Courses so arranged that students may enter either semester. Semesters open in August and January. President Luella Clay Carson, A.M., Litt.D., LL.D. For catalogue address Registrar, Mills College P. O., California.

POMONA COLLEGE

CLAREMONT, CALIFORNIA.

A Christian College of High Standards and Fine Equipment, in an Ideal Location.
For catalogue and illustrated pamphlet Address, THE SECRETARY.

Pacific Theological Seminary

—Located at—
Berkeley,
Seat of the University of California.
Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low. Year opens August 20, 1912. Address President,
C. S. NASH, D.D.

Free Kindergarten Normal School

of the
Golden Gate Kindergarten Association
Accredited by the State Board of Education.
The 21st year begins in August and the Kindergarten re-opens this year August 26th.
Miss Virginia Fitch, President.
Miss Anna M. Stovall, Principal.
Address: 1617 California St., Room 7
San Francisco, Cal.
Telephone Franklin 2827

RULES FOR HAPPINESS

It was at a girls' summer school years ago, when one of the girls rose and said to Alice Freeman Palmer, who had been talking to them:

"Mrs. Palmer, you are always so cheerful and happy; will you tell us, please, how can we be happy?"

"I will dear," said this saint of her sex. "I will give you three very simple rules:

"The first is this: Commit something to memory every day, something good. It needn't be much. Three or four words will do—just a pretty bit of a poem or a Bible verse.

"The second rule is: Look for something pretty every day, and don't skip a day, or it won't work.

"My third rule is—now mind, don't skip a day: Do something for somebody every day! That is all there is to it, dear. You'd better try it."

These three rules are just as good as when they were spoken; they will work always and everywhere, in the country as well as in the city; for women as well as for girls. They will make a farm house warm in the chill winter and a tenement cool in the blazing summer. They will help to make us masters of our lives. They are so plain that everybody can keep them. No matter how lowering and how gray the sky, these rules infallibly will make the sun shine through.—Sunshine Bulletin.

"Talkin' of economy," remarked the man in the corner seat of the third-class smoker, "I know a feller as hasn't spent a 'a'p'ny in five years."

"Ger away!" said the man in the opposite corner. "What're yer gettin' at?"

It's a fact," said the first man, as he lit his short clay; "but he'll be out next week."—Wasp.

7 Daily Trains to Los Angeles

Same Number Returning

$14 One Way Round Trip **$25**

SHORE LINE LIMITED

Lv. San Francisco Third and Townsend 8:00 A. M.
Ar. Los Angeles 9:50 P. M.
Daylight ride down Coast Line.
Observation, Parlor and Dining Cars.

THE LARK

Lv. San Francisco Third and Townsend 7:40 P. M.
Ar. Los Angeles 9:30 P. M.
Dining Car open 7:00 P. M.
Standard Pullman and Observation Cars.

THE OWL

Lv. San Francisco Ferry Station 6:20 P. M.
Ar. Los Angeles 8:35 A. M.
Buffet-Library Car, Standard Pullman, Observation and Dining Cars.

Also Four additional Trains leaving San Francisco daily with Standard Pullman and Dining Cars:

Los Angeles Passenger, Ferry Station 10:40 A. M.
Sunset Express, Third and Townsend 4:00 P. M.
San Joaquin Valley Flyer, Ferry Station 4:40 P. M.
Los Angeles Passenger, Ferry Station 10:40 A. M.
Passenger, Third and Townsend 10:00 P. M.

Protected by Automatic Electric Block Signals.

Stopovers allowed on all trains, enabling passengers to visit Coast and Interior Resorts

SOUTHERN PACIFIC

SAN FRANCISCO: Flood Building Palace Hotel Ferry Station Phone Kearny 3160
Third and Townsend Streets Phone Kearny 180
OAKLAND: Broadway and Thirteenth Phone Oakland 162
Sixteenth St. Station Phone Oakland 1458